

The Circular.

PUBLISHED WEEKLY

BY THE ONEIDA AND WALLINGFORD COMMUNITIES.

VOL. V.

ONEIDA COMMUNITY, NOVEMBER 30, 1868.

NO. 37.

POST-OFFICE ADDRESS.

THE CIRCULAR, ONEIDA, NEW YORK.

TERMS:

Free to all. Those who choose to pay may send one dollar a year.

METHODS AND MATERIALS OF COMMUNISM.

Home-Talk by J. H. Noyes, W. C., Feb. 18, 1868.

IN reading Macdonald's mass of memoirs, I see that the distinction between us and all the various Associations and Communities that arose in the Owen and Fourier revivals, is that *they* sought to obtain their results of good society and comforts of life, by a machinery of constitutions and laws, and by strict keeping of accounts one with another; and we seek to obtain the same object by improving character. *They* took men as they are, and did not expect to change them, but expected to make them move harmoniously and produce social comfort, by arranging laws around them, and by a system of account-keeping, which should put them under necessary checks and responsibilities. *We* take men as they are, and set criticism at work on them and the principle of the ascending fellowship, relying on the operation of reproof and exhortation, and the influence of the superior on the inferior, through a gradation of fathers, young men, and children. We establish daily meetings for mutual edification and instruction; we print a paper with a view to its family influence; in short, we lay out all our strength on ways and means to improve character. We seek to make people soft-hearted and conscientious; and we very much neglect all this machinery of laws, ordinances and constitutional arrangements. We have no constitution that we can write out. We keep no accounts with one another.

The Fourier system puts a person under rules and laws, and says, If you do not conform to those rules and laws your living shall be taken away. We say to our members, We won't put you under any law, and we will give you your living any way; but we will show you the grace of God, and give you exhortation and criticism, and then you may do just as you choose under that.

It is as plain as it can be to me, that these old defunct Associations died of machinery and account-keeping. They had such a complicated mass of regulations for managing domestic life, that nobody could possibly live under it. It was worse than state-prison discipline, and destroyed every vestige of home. What kind of a home is it, where a

man goes to his dinner under a kind of penurious cramp, thinking that every mouthful costs so much, and is to be charged to him, so many cents for a spoonful of sugar, and so many for half a teacupful of cream?

The truth is, the difference between our system and Fourierism, is just the difference between Christianity proper, and the political and social economy of the world. The laws and governments of the world take men as they are, and don't expect to change them, only to *regulate* them. Christianity takes men as they are, and expects to change them. It expects to improve them. Christianity brings to bear upon them truth that will regenerate them. It introduces the divine Spirit into them, which displaces selfishness and makes them new creatures.

People as they are, take them promiscuously, are really not capable of Communism; and the disasters of those Associations which have assumed that they are, only demonstrates what might have been foreseen. They are the natural result of the fickleness, selfishness and waywardness of mankind. It is only by making new creatures of people, that Communism is possible. Regeneration, or a renewal of heart and mind, by the grace of God and criticism, is the distinctive feature of Christianity; and that distinctive feature is an essential condition of successful Communism.

Hence, the best sort of persons for Community purposes are, undoubtedly, those who have been trained in the idea that there is such a thing as regeneration. Persons that have been trained in the Bible-loving churches, and have been taught that men can be born again, will be the best material we can find. If we take those who have not been brought up with that idea, we must beat it into them; but it would be a great saving, if all we take should have that idea to begin with. Christ, in forming a church, did not go to work on mere heathen material; he went to work on the best material there was in the world, and that was a people who had more or less belief in God. He was not dependent on the Gentiles; he got the heart of his church out of that old Jewish material, which had been through a preparation of two thousand years. David, when he was persecuted by Saul and thrown out from Israel, had to go and live among the Philistines; but he did not undertake to build up his kingdom among the Philistines; he waited and bided his time, and at last all Israel came to him. So I am expecting that sooner or later Communism will draw into it the very best material in the world—persons

who believe in regeneration and the grace of God. The best are none too good for Communism. Communism must have those who have succeeded in the world; those who have conquered their circumstances, and made a good life of it in marriage and common society. It must not take those who are sick of the world because they can make no headway in it. If you say we can not choose for ourselves, and can not get such material as we want, I will tell you what we *can* do; we can wait, and refuse to take other material. We can say we won't work on unprepared material anyhow. Suppose a man is going to make violins, and finds he can't get seasoned wood; shall he go to work on green wood?

There is a large class of people who have been trained in the fear of the Lord, and believe in regeneration, and naturally respect the principle of the ascending fellowship, and this is the class prepared for Communism. They are the material which God will use for building his kingdom.

SCRAPS AND TALKS,

FROM THE OLD TRUNK IN THE GARRET.

[The following paper was addressed to the Putney "Corporation," as our Community was called in its earliest stage. It exemplifies the method of government under which the O. C. has grown up.]

A Circular.

It appears by an examination of our accounts that our expenses exceed our probable income. We must therefore change our course, or within a short time we shall fail and be scattered. To those who value the privileges of our Association, and are willing to make sacrifices for its continuance and prosperity, I address the following suggestions.

1. *Luxury and intemperance in eating and drinking*, while they war most effectually against the soul, are at the same time the worst enemies of temporal prosperity. In the first place they are *expensive*, and secondly they *enervate* and *stupefy* the faculties of mind and body which are concerned in the production of value; thus at the same time increasing the need of money, and diminishing the power of getting it. The effects of excessive and luxurious eating and drinking are the same in kind (though perhaps less in degree) as those of dram-drinking, to wit, laziness, weakness, disease of body, and depravity of soul. I am satisfied that there is a great deal too much eating and drinking in the world generally, and that the Corporation is not free from this evil. It seems to be imagined by most persons, that their strength to work is proportioned to the amount they eat. But this certainly is not the fact. A full stomach generally carries with it weakness

and love of ease. A man's strength is proportioned to the *freedom and health of his mind*, and this is promoted by abstinence and simplicity. I recommend to every one to restrain appetite *habitually*, and not be afraid of occasional *fasting*. I am also satisfied that several articles used among us, particularly *tobacco* and *tea* and *coffee*, are not useful to the Corporation, that they are properly articles either of luxury or medicine, and injurious when used habitually. I therefore recommend to all who have "power over their own will," to abstain from those articles, at least for a time sufficient to fairly test the value of abstinence. "All things are lawful, but we will not be brought in bondage to any." "It is good that the heart be established with grace and not with meats." Let us see that our "hearts be not overcharged with surfeiting and drunkenness."

2. If we take advantage of the fact that we have a store of our own, and feel free to resort to it as though what we got from it cost nothing, the store will be a curse to us; it will ensnare us into luxury and wastefulness. Instead of diminishing our expenses—which was the original object of it—it will increase them, till we are involved in debt and sink in ruin. When we commenced business in the store, we soon found the idea of common stock leading to an expensive liberty of *going behind the counter* on the part of most of our young men, and it was finally agreed that we would abstain wholly. Probably a similar liberty of going to the store for goods, without thinking of the cost, because the store is our own, has some place among us all. Let every one determine to go to the store for goods as little as possible. Let us live as much as possible on the productions of our own farms. Let us especially eschew all vanity in dress, and be content to go without the useless but costly contrivances with which the fashionables disfigure their persons. Let simplicity be the beauty of our apparel.

3. We have hands enough to do all our own work on the farms, and most of it in every other department. Let us determine to avoid hiring help as much as possible, and for this purpose let every one be ready to help in any department on an emergency. Probably those who have charge of the farms can ordinarily get along without help; but when their business presses, let them call out the hands from the store, the printing-office, and the work-shops. Occasional labor in the open air will promote the health of those who work in the house. I am persuaded that all that is necessary, in order to make this scheme of avoiding hiring and doing our own work, entirely successful, is courage and accommodation.

For the carrying out of the principles which I have presented, my reliance is on the grace of God; and on the hearty faithfulness of every member of the Corporation. I can not rely on the legal influences which the world employs. The cruel machinery of motives, which drives the people of the world to economy and industry, is inconsistent with love, and can have no place among us. I appeal not to your fears, but to your love. Do you wish for the continuance of our brotherhood? Are you willing to deny yourselves, that God may be glorified by our increasing unity and fruitfulness? Give heed then, not by constraint, but

of "a ready mind," to the suggestions that have been made.

If we avoid luxury and wastefulness, and are industrious and helpful, there is no danger of our failure. Notwithstanding the present pressure, the future is full of hope. God has brought us into difficulty, that he may wake us up and improve our characters. J. H. N. Putney, 1845.

Tobacco.

There is no question but that the principality concerned in tobacco-chewing is the strongest one in this country, and perhaps we may say in the world. It is much stronger than the old rum-drinking principality. And, by the way, there seems to be a kind of retribution going on. The Indians left tobacco behind them; it is their sting, or we may call it the poison of the arrow they shot behind, as they fled before the "white man." The Europeans came into this country and drove the Indians from their lands. They died out, and have become a mere ghost of a people. But their tobacco now reigns over the country! The Indians formerly raised this weed in great quantities, and used it as the white men now do. It was their practice to make the women do all the agricultural business. The men considered it beneath them to plant and hoe corn and potatoes. But the tobacco crop was considered sufficiently dignified to command their attention.

Brooklyn, 1852.

Table-Talk.

They say in heaven, "For thy pleasure, O God, we are and were created." It is good for us to adopt this language when in trouble and suffering. Every one may say in his heart at such and all times, "I was not made for my own pleasure; and the fact that I am in tribulation does not in the least indicate that the object of my existence is not being wrought out. If the end of my being were my own pleasure, then I should consider that the trouble I am obliged to endure is so much loss. But considering that the end of my being is God's pleasure, then I feel that the actual profit of my existence is going on all the time. The firm, so to speak, is making money out of me, even if I do suffer. The same language—"For thy pleasure, O God, we are and were created"—may be applied with equal force to our enjoyments. The pleasure we have in them is only a small part of the actual profit which is made, and in fact, it is comparatively of no account. The principal profit in them is what God secures. In his pleasure, we have pleasure. All our enjoyments and tribulations go to his credit, and are made to serve his interest.

Brooklyn, 1852.

DID PAUL DIE?

THE common report of the beheading of Paul by Nero, is, as every Biblical student knows, wholly a matter of tradition, without any vestige of historical foundation. The early Christian writers seem to have considered it as a foregone conclusion that the apostle must have died, somewhere and at some time; and having no definite knowledge upon the subject, proceeded to invent a story, of which the probabilities might be the strongest possible, and

which would accord with the known facts in the case. So, as the last account we have of Paul relates that he was brought before Nero the second time, and as the Roman Emperor is known to have given over great numbers of Christians to the fury of the populace, it is very easy and natural to make him also the executioner of the apostle to the Gentiles.

As we are unwilling, however, to accept such vague tradition as true history, the only remaining resource open to us, is the testimony of Paul himself. It will be evident to any one who carefully studies the Epistles of Paul, that the writer was so fully a medium of the Holy Spirit, as to be able to foresee in general, if not in detail, what the termination of his career would be. We have indeed an intimation which would seem to indicate that the choice between life and death was given him. In the Epistle to the Philippians (1: 21, et seq.) he speaks of his own future as follows: "For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better; nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith."

This would seem to be sufficiently unequivocal, if (and we see no reason to the contrary) we are to accept it as a plain and matter-of-fact statement of the desires and purposes of the writer. He was hesitating whether to choose life or death; in many respects the latter seemed preferable, as an entering into rest; but as the welfare of the church demanded that he should live, he suppressed his own wishes, and chose, as we should expect of him, that path which the great public interest of Christianity seemed to dictate.

That this was his final decision seems evident from 1 Thes. 4: 15—17, where, exhorting the church to prepare for the coming of Christ, he continues: "For this we say unto you by the word of the Lord, that *we* which are alive and remain unto the coming of the Lord shall not prevent *them* which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then *we* which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Here, too, the language is entirely unequivocal. If the apostle himself had expected to be among the "dead in Christ," he would naturally have written, not "*we* which are alive, &c., shall not prevent *them* which are asleep," but *those* who are alive and remain will not prevent *us* who are asleep; or something equivalent. The use of the pronoun in this instance indicates clearly the personal programme of the apostle.

We come now to the only remaining passage which seems to bear directly upon this question. In the second epistle to Timothy, one of the last, if not the very last letter of Paul, he speaks again of himself: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight. I have finished my course. I have kept the faith."

henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Tim. 4: 6-8.) This, at first glance, would seem to indicate that Paul was looking to his approaching dissolution; and taken in connection with the fact that it is among the last of his recorded words, and was indited when he was in the clutches of the great Roman despot, gives a color of plausibility to the traditions of his death.

But a careful examination of the original Greek changes somewhat the sense of this passage. "*Ego gar ede spendomai*," for I even now offer up myself (as a sacrifice), "*kai o kairos tes emes analuseos ephesteke*," and the appointed time of my release is at hand. The verb *spendomai*, taken in connection with the adverb *ede* seems to indicate something actually taking place, instead of a preparation for a future act, as is intimated by the ordinary translation "ready to be offered;" and the substantive *analuseos* is more accurately rendered by the word release (as from imprisonment) than "departure," as in the common version. If then we lay aside all preconceptions and vain traditions, and adopt the plainest and most obvious construction of the words of Paul on this occasion, certainly the natural inference we should draw from the language of a prisoner speaking of his release, would be, that he referred to his release from imprisonment. And a method of interpretation which, without further evidence, should construe such a simple and straightforward expression as an allusion to the death of the writer, ought to be considered as far-fetched and unwarrantable.

As to the remainder of the passage in question (verses 7 and 8) there is nothing in them from which we are at liberty to infer that Paul was expecting death as a means of deliverance. He speaks, indeed, as if his mission was nearly or quite fulfilled; and when we consider that this epistle was written about the year 66, only four years before the Second Coming, it is not difficult to suppose that after a life of such unceasing labor, his Master would allow him a short interval of rest in which to prepare himself for the great final consummation. The 18th verse of the same chapter, which we may consider as the parting words of the apostle to us, contains a triumphant assertion of his faith in the glorious future which Christ had in store for him. "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory for ever and ever. Amen." This does not seem to be the language of one who is looking toward hades and the grave, but rather of one who is awaiting the hour when his mortality should be swallowed up of immortality; while the injunction to Timothy, in the same chapter, to visit him soon, and to bring with him his cloak and books, is a sufficiently clear intimation that the writer did not consider the termination of his earthly sojourn as likely to be immediate.

In view of all this evidence we have little doubt as to the denouement of the career of Paul. True, it is enshrouded in the same darkness which veiled the coming of our Lord; but from the gleams of light which here and there penetrate the obscurity, we may form no inaccurate

conjecture as to the method of his transition from the material to the spiritual world. But whatever may have been his destiny we know that, to use his own unrivalled language, "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, were able to separate him from the love of God which is in Christ Jesus our Lord."

C. S. J.

EARLY ASSOCIATIONS.

X.

BRIGHTLY beamed the morning sun; cheerful chiming rang through the frosty air; no teamster whistled on his way to work; the laborer laid by his spade; the tired peasant slept soundly through the break of day; the stillness of a Sabbath reigned supreme, for this was Christmas morning. The Christian world is eighteen hundred years behind the times, and England needs must lag behind the lot. They celebrate the first appearance of a promised Savior, a dispensation, centuries since commenced and closed. With every sign filled up, a people scattered and their nation rent, as living proofs among them to this day of Christ's own words fulfilled, they fail to see his Second Coming, and celebrate events in Christian history that sink into insignificance before the grand denouement at the destruction of Jerusalem, and the inauguration of the Gentile dispensation. But as we see these time-honored customs by slow degrees die out, our hopes are raised that faith is fast reviving and steady progress tends toward the truth.

It would be impossible for me to describe all the festivities of the Christmas holidays in England, or the joy with which that festival is anticipated by all classes of society in that country.

"Christmas comes but once a year,

And when it comes, it brings good cheer,"

is every school-boy's song for weeks before, and is a sentiment deep in the heart of every Englishman; dear to the rich man, because at that time he throws aside the cares of business, draws around him his family or relations, and feasts to his heart's content; to the poor man it is precious because then, if ever, he is most likely to be a recipient of some substantial perquisite, or in other ways partake of the rich man's bounty. Among Americans, Englishmen are proverbial for being great eaters, and they certainly have a fair capacity in that direction; but I am inclined to think that the idea arises more from the national custom of settling matters of state, and other business over dinners, than from individual instances of excess; although, as is natural to suppose, the national habit of celebrating every event through an appeal to the stomach, has the same tendency in England to produce gormandizers, that a somewhat similar custom in America has, to produce excessive drinkers. At all events, eating is indispensable to an Englishman's welcome. He would be as sure to invite an old friend to take dinner, as "young America" would be, to propose a drink. An illustration of the two habits, though foreign to my subject, may not here be out of place.

I was stopping at the Monongahela House in Pittsburgh, when there arrived a member of the London Reform Club. He was a portly old aristocrat, traveling in this country on political business, and as we walked up and down the large entrance hall, waiting for breakfast, our conversation was thus suddenly interrupted by a young American with whom the Englishman had shared a seat in the cars on the previous day:

"How are ye, colonel?"

"Good morning, sir," returned the Englishman, and looking first at the American, then at me, he added, "I-I-I am not a colonel, you must know, gentlemen. Never was in the army in my life."

"Don't make any difference," said the American, "everybody is something in this country. If they ain't, they expect to be. Come, take a drink," extending his invitation also to me.

"Thank you, sir," replied the Englishman, "in my

country we never drink so early in the day as this. But may I not have the pleasure of your company at breakfast with me?"

"Very happy, sir, but let's have a cocktail first," persisted young America, taking the Englishman by the arm and drawing him towards the bar-room. I was much amused with the old gentleman's confusion. He had possibly been entertained, as I had been on board ship, with some of the extravagant tales about America; how "out west," if you refuse to drink with a man, ten to one but he'll shoot you, &c. Seeing his predicament I helped him in excusing himself, although I was rude enough to enjoy a hearty laugh at his expense, he looked so like a man driven to the extremity of choosing between a dose of poison and a bullet. The Yankee "didn't know how Englishmen managed to live, anyway," while the Englishman pondered over the enormity of drinking spirits before breakfast.

Frenchmen may take their frogs, Americans their bourbon, and Chinamen their mice; but beef is the power in England, and forms no small feature in all the festivities and charities of the country, so that Christmas, the greatest festival of the year, may be considered as an especial season for stuffing; and children, with some of larger growth, frequently require medical treatment after this time of inordinate feasting.

My mother was very kind to the poor, and always encouraged us boys to save a portion of our dinners for some poor sick persons; so placing the choicest bits in a bowl by my side, I was ready so soon as dinner was over, to start off with the nurse to the cottage of some poor invalid. Though our house was a scene of pleasure-seeking, it was largely mixed with the distribution of alms. The mansion was filled with company to its fullest capacity, while the scrupulous taste displayed in evergreen decorations, imparted an air of cheerfulness and joy to the whole establishment. Every picture-frame, window, or shelf, wherever a lodgement could be effected, there were seen the laurel leaf, and the holly with its bright, red, Christmas-berries; and from the ceiling hung the mirth-making misletoe, under which the forfeit of a kiss was often paid. Throughout the day, hunting, shooting or coursing was in vogue; or if the frost was too hard for such amusements, rabbit-hunting, skating, sliding or snow-balling took their place. The nights were spent in dancing, music, cards and Christmas games. But business was lively in the house where the women had their hands full. Besides providing meals for the household, the poor were ever pouring in. One day was set apart to giving pennies to children. Every child who chose to come for it, had a penny and a piece of cake, and hundreds came from far and near. Another day was devoted to clothing the children living within the parish, and for a long time previous the house was like a clothing store, for all the cutting and making was done by my mother and her friends; and in those days sewing-machines were entirely unknown, so that busy times preceded the day of distribution. Then every cottager must have his hundred weight of coal, delivered free at each man's door. But the sight which always pleased me most was my father's part of the programme—a feast of roast beef and plum pudding. Every man, woman and child had each to bring his own plate, knife, fork, and cup. Every man took off his hat and made his bow as he entered the house, wishing the inmates a merry Christmas and a happy New Year, and every woman dropped a courtesy in the most respectful manner.

Such a Christmas feast was a sight to be remembered. Among the guests were the halt, the blind, and the maimed; women with their families, some with babies in their arms; great, red-faced plough-boys, who had evidently come to eat a dinner or die in the attempt. And no Highlander ever flourished a broadsword with better execution than did those lusty sons of the soil their ready knives and forks. Joints of roast beef, one after another, disappeared before the devouring elements; and when, at length, the huge plum puddings smoked upon the board, each one, to save the trouble of washing dishes, turned his plate bottom side up and was ready for a fresh onslaught. But with some it was a forlorn

hope, and after having half devoured an enormous piece of pudding that would have made an ample meal for any ordinary person, I have seen them sit and contemplate the remains with tears in their eyes; alas! they had eaten too much beef. Pipes with tobacco, and beer, would then be introduced, and the health of "maester" and the family having been drunk, with three times three, the remainder of the day would be spent in singing songs, the longest, the loudest, most dolorous and best applauded that it is easy to imagine.

The "mummers," too, must not be forgotten among the rarities of the season. These were composed of the young men of the parish, who formed themselves into a theatrical company and repeated their performance at private houses during the Christmas holidays, receiving, like the "singers," a hot supper, &c., as remuneration for the entertainment. This, to my youthful mind, was a wonderfully fine show. I have often since wished that I could see it again, so as to be able to enjoy the absurdity of a theatrical entertainment by a dozen or more ignorant ploughboys, who could neither read nor write, and to whom the drama or tragedy, as the case might be, had been handed down through memory for probably many generations. But the custom has long since died out before the march of civilization, and the only "mummer" scene that I have ever been able to recall, is that of a furious duel between two clodhoppers arrayed in a most extravagant display of colored ribbons. What the quarrel was about I never knew, or have forgotten, but on the wounding of one of the belligerents, a doctor enters upon the scene, in the same extravagant dress, boasting that he "can cure the itch, the stitch, the palsy and the gout, and if the devil's in him, he can drive him out."

Such were some of the rounds of pleasure-seeking with which I was surrounded when a boy. No expense or pains were spared to find amusements. Every day brought its sports, and every night its entertainments, but not its joy. I believe the poor boy who worked early and late on the farm, was more contented than I was; and if my training brought me no other good lesson, I have at least learned this much by experience: that disappointment lies in the track of pleasure-seeking, and happiness is not to be found in the indulgence of selfish desires. True happiness I never tasted, till I learned in the Oneida Community to seek to know the will of God, and then threw my whole heart into the endeavor to accomplish it. E.

THE CIRCULAR.

O. C., MONDAY, NOVEMBER 30, 1868.

OUR MUCK-HEAP.

NO. VIII.

CONFINING ourselves strictly to a criticism of New Harmony, we might leave Owen now, and go on with Macdonald. But this would hardly be doing justice to the veteran Socialist. We have exhibited his great failure; and we must stop long enough to acknowledge his great success, and say what we think of his general career.

We believe what he himself says about his early achievements, that he was under the guidance of the Spirit of God, and was carried along by a wonderful series of special providences, in his first labors for the good of the working classes. The originality, wisdom and success of his doings at New Lanark, were manifestly supernatural. His factory village was indeed a light to the world, that gave the nations a great lesson in practical beneficence; and shines still amid the darkness of money-making selfishness and industrial misery. The single fact that he continued the wages of his operatives when the embargo stopped his business, actually paying out \$35,000 in four months, to men who had nothing to do but to oil his machinery and keep it clean, stamps him as a genius of an order higher than Napoleon. By this bold maneuver of benevolence he won the confidence of his men, so that he could manage them afterwards as he pleased; and then he went on

to reform and educate them, till they became a wonder to the world and a crown of glory to himself. So far we have no doubt that he walked with inspiration and special providence.

On the other hand, it is also manifest, that his inspiration and success deserted him afterwards, and that the latter part of his life was spent, as we have seen, in foolish and disastrous attempts to establish Communism, without the necessary spiritual conditions. His whole career may be likened to that of the first Napoleon, whose "star" insured victory till he reached a certain crisis; after which he lost every battle, and sunk into final and overwhelming defeat.

In both cases there was a turning-point which can be marked. Napoleon's "star" deserted him when he put away Josephine. Owen evidently lost his inspiration and success when he declared war against religion. In his labors at New Lanark he was not an active infidel. The Bible was in his schools. Religion was at least tolerated and respected. He there married the daughter of Mr. Dale, a preacher of the Independents, who was his best friend and counsellor through the early years of his success. But when his work at New Lanark became famous, and he rose to companionship with lords, and dukes and kings, he outgrew the modesty and practical wisdom of his early life, and undertook the task of Universal Reform. Then it was that he fell into the mistake of confounding the principles of the Bible with the character and pretensions of his ecclesiastical opposers, and so came into the false position of open hostility to religion. Christ was in a similar temptation when he found the Scribes and Pharisees arrayed against him, with the Old Testament for their vantage ground; but he had wisdom enough to keep his foothold on that vantage ground, and drive them off. His programme was, "Think not that I am come to destroy the law and the prophets. I am not come to destroy, but to fulfill." Whereas Owen, at the turning-point of his career, abandoned the Bible with all its magazines of power, to his enemies, and went off into a hopeless warfare with Christianity and with all God's past administrations. From that time fortune deserted him. The splendid success of New Lanark was followed by the terrible defeat at New Harmony. The declaration of war against all religion was between them.—Such is our interpretation of his life; and something like this must have been his own interpretation, when he confessed in the light of his later experience, that by overlooking spiritual conditions, he had missed the most important of all the elements of human improvement.

We shall have more to say on the particular theory of Socialism advocated by Owen, at a future time, when we come to look at Fourierism.

We now return to Macdonald and his graveyards: and may as well copy without comment, a few of his epitaphs on the Communities that followed New Harmony and, in a small way, repeated its fortunes.

TOMBSTONE NO. I.—CO-OPERATIVE SOCIETY, 1825.

Located at Pittsburg, Penn. Founded on the principles of Robert Owen. Benjamin Bakewell, President; John Snyder, Treasurer; Magnus M. Murray, Secretary.

TOMBSTONE NO. II.—FRANKLIN COMMUNITY, 1826.

Located somewhere in New York. Had a printed Constitution; also a "preparatory school." No further particulars.

TOMBSTONE NO. III.—BLUE SPRING COMMUNITY. 1826—7.

A gathering under the above title, existed for a short time near Bloomington, Ia. It was said [by somebody] to be "harmonious and prosperous" as late as January 1, 1827; but as I find no trace of it in my researches, it is fair to conclude that it is numbered with the dead, like others of its day.

TOMBSTONE NO. IV.—FORESTVILLE COMMUNITY. (IA.)

This Society was formed on the 16th day of December, 1825, of four families consisting of thirty-one persons. March 26th, 1826, the constitution was printed. During the year the members increased to over sixty. The business was transacted by three trustees, to be elected annually, together with a secretary and treasurer. The principles were purely republican. They had no established religion, the constitution only requiring that all candidates should be of good moral character, sober and industrious. They declared that "a baptist, a methodist, a uni-

versalist, a quaker, a calvinist, a deist, or any other *ist*, provided he or she is a genuine good moralist, are equally privileged and equally esteemed." They occupied 325 acres of land, two saw-mills, one grist-mill, a carding machine, and a tannery, and carried on wagon-making, shoe-making, blacksmithing, coo-pering, agriculture, &c.

TOMBSTONE NO. V.—THE HAVERSTRAW COMMUNITY.

This society was formed in the year 1826 by a Mr. Fay (an attorney), Jacob Peterson and George Houston of New York, and Robert L. Ginnings of Philadelphia. It is probable that it originated through the lectures which were at that time delivered by Robert Owen in this country.

The principles and objects of the Society, as far as I can learn, were to better the condition of themselves and their fellow men, which they conceived could be done by living in Community, having all things in common, giving equal rights to each, and abolishing the terms "mine" and "thine."

They increased their numbers to eighty persons, including women and children, and purchased an estate at Haverstraw, two miles back from the Hudson river, on the west side, about thirty miles above New York. There were 120 acres of wood land, two mansion houses, twelve or fourteen out-buildings, one saw-mill, and a rolling and splitting-mill; and the estate had a noble stream of water running through it. The property was owned by a Major Sufferns of Haverstraw, who demanded \$18,000 for it. On this sum \$6,000 were paid, and bond and mortgage were given for the remainder, viz., \$12,000. To raise the \$6,000 and to defray other expenses, Jacob Peterson advanced \$7,000; another individual \$300; and others subscribed sums as low as \$10. Money, land, and everything else were held as common stock for the equal benefit of all the members.

Amongst the members, were persons of various trades and occupations, such as carpenters, cabinet-makers, tailors, shoe-makers and farmers. It was the general opinion that the society, as a whole, possessed a large amount of intelligence; and both men and women were of good moral character. I was acquainted with two or three persons who were engaged in this enterprise, and must say I never saw more just and honorable old men than they were when I knew them.

It appears that they formed a church among themselves, which they denominated the *Church of Reason*; and on Sundays they attended meetings, when lectures were delivered to them on Morals, Philosophy, Agriculture and various scientific subjects. They had no religious ceremonies, no articles of faith or rules of doctrine.

They admitted members by ballot. The details of their rules and regulations were never printed. I have reason to believe that they had an abundance of laws and by-laws; and that they disagreed upon these, as well as upon other matters.

When in practical operation, I learned that they were well supplied with the necessities of life, and generally speaking their circumstances were by no means inferior to those they had left.

The splitting and rolling mill was not used, but farming and mechanical operations were carried on, and it is supposed (as in many other instances) that if the officers of the society had acted right, the experiment would have succeeded; but by some means the affairs soon became disorderly, and though so much money had originally been raised, and assistance was received from without, yet the experiment came to an end after a struggle of only five months.

An informant asserts that dishonesty of the managers and want of good measures was the cause of failure, and expresses himself thus: "We wanted men and women of skillful industry, sober and honest, with a knowledge of themselves, and a disposition to command and be commanded, and not men and women whose sole occupation is parade and talk."

In this experiment, like many others, several individuals made pecuniary sacrifices. Those who had but a home, left it for Community, and of course were thrown back in their progress. Those who had money and invested there, lost it. Jacob Peterson, of New York, who advanced \$7,000, never got more than \$300 of it back again, and even that was lost to him through the dishonesty of those with whom he did business.

TOMBSTONE NO. VI.—COXSACKIE COMMUNITY.

This experiment also was commenced in 1826, and members from the Haverstraw experiment came here on the breaking up of their society.

The principal actors in this Community attempt, were Samuel Underhill, John Norberry, Nathaniel Underhill, Wm. G. Macy, Jethro Macy and J. Peterson. The objects were the same as at Haverstraw, but in trying to carry them out, they met with no better success. It appears that the capital was small, and the estate, which was located seven miles back from Coxsackie on the Hudson river, was very much in debt. From the little information I am enabled to gather regarding this attempt, I learn that they made many laws, that their laws were bad, and that they had many persons engaged in talking and law-making, who did not work at any useful employ-

ment. The consequences were, that after struggling on for between one and two years, this experiment came to an end. One of my informants thus expresses himself about this failure: "There were few good men to steer things right. We wanted men and women who would be willing to live in simple habitations, and on plain and simple diet; who would be contented with plain and simple clothing, and who would band together for each others' good. With such we might have succeeded; but such attempts can not succeed without such people."

In this little conflict there were many sacrifices; but those who survived and were still imbued with the principles, emigrated to Ohio, to fight again with the old system of things."

TOMBSTONE NO. VII.—KENDAL COMMUNITY.

This was an attempt to carry out the views of Mr. Owen. It was located near Canton, Stark County, Ohio. The purchase of the property was made in June 1826, by a body of freeholders, whose farms were mortgaged for the first payment, and who, on account of the difficulty of realizing cash for their estates, were under some embarrassment in their operations, though the property was a great bargain.

From the *Western Courier* of December, 1826, the following is extracted:

"The Kendal Community is rapidly on the increase; a number of dwellings have been erected in addition to those previously built; yet the increase of families has been such that there is much inconvenience experienced for want of house-room. The members are now employed in erecting a building 170 by 33 feet, which is intended to be temporarily occupied as private dwellings, but ultimately as work-shops. This and other improvements for the convenience of the place, will soon be completed.

"Kendal is pleasantly and advantageously situated for health. We are informed that there is not a sick person on the premises. Mechanics of various professions have joined the Community, and are now occupied in prosecuting the various branches of industry. They have a woolen factory in which many hands are employed. Everything appears to be going on prosperously and harmoniously. There is observed a bustling emulation among the members. They labor hard, and are probably not exempt from the cares and perplexities incidental to all worldly undertakings;—and what society or system can claim immunity from them? The question is, whether they may not be mitigated. Trouble we believe to be a divisible quantity; it may be softened by sympathy and intercourse, as pleasure may be increased by union and companionship. These advantages have already been experienced at the Kendal Community, and its members are even now in possession of that which the poet hath declared to be the sum total of human happiness, viz., Health, Peace and Competence."

About thirty families from the Cocksackie Community had joined Kendal, and the remainder of the members from Cocksackie, of about an equal number, were to follow as soon as they were prepared.

The Kendal Community then numbered about two hundred members including children. They were engaged in manufacturing woolen goods on a small scale, had a few hops, and did considerable business on the farm. They speak of their "*choice spirits*," and anticipate assistance to carry out their plans, to prove the success of the social system beyond all contradiction, by the disposal of property and settlement of affairs at Cocksackie. In their enthusiasm they assert, "that unaided, and with only their own resources and experience, and above all, with their little band of *invincible spirits*, who are tired of the old system and are determined to conquer or die, they must succeed." I conclude they did not conquer but died, for I can learn nothing further concerning them.

We group the three last Communities together, because they were evidently closely related by members passing from one to another, as the earlier ones successively failed. This habit of migrating from one Community to another is an interesting characteristic of the veterans of Socialism. Owen seems to have inoculated his followers (and all Socialists in this country are in one sense or another his followers) with his own inextinguishable perseverance and hope. Emerson says of him, that at the age of seventy, while he acknowledged that there was not a man on earth possessed of his views and likely to practice them after his death, he still "never had the least doubt that he had accomplished the perfection of Socialism, and knew that every man would adopt it. His enthusiasm never deserted him." So his spiritual children at Haverstraw, when their Community fell in pieces, moved to Cocksackie, and when the Cocksackie Community broke up, migrated to Ohio and joined the Kendal Community; and perhaps when the Kendal Community failed, they joined another, and another; and probably never gave up

the hope of a Community-home. We have met with many such wanderers—men and women, who were spoiled for the world by once tasting or at least imagining the sweets of Communism, and would not be turned back by any number of failures. Not long ago an old Socialist applied for the *CIRCULAR* in the following terms:

"As you make, what I take to be a sincere offer to supply your paper to those who feel unable to pay for it, I will ask you to send it to me. I don't know but I would have been in a condition above asking for it gratuitously, had I not spent the best years of my life in a number of the attempts at Social Reform. I spent one year at Sylvania, one at LeRaysville, two at Skeneateles, and eight at the North American Phalanx; and now on a piece of new land, on a by-road among the hills of Long Island, with no other habitation in sight, I am endeavoring to sustain a family and create a farm. The distance between the life I have led and my present one is immense, and I read your paper with some quickening of past hopes and aspirations."

COMMUNITY JOURNAL.

[For the week ending Nov. 28.]

ONEIDA.

—A model shoe, especially a woman's model shoe, has been an exciting topic this week. On the approach of winter, high-laced boots have reappeared, albeit they were condemned in the O. C. last spring. Our shoemaker, who is obliged to stock his shop with more or less foreign make, says he can not find anything like what we want, and it has seemed rather extravagant (though it has been done here a good deal) to buy the fashionable balmorals and gaiters, and then cut them down and pare off their heels. The tendency to backslide, however, has brought on a new discussion, which has led to a new determination to stick to our fashion of low shoes with low heels. Several patterns have been designed and exhibited during the week, all just saving the ankle—just below, we mean. The gaiter style, with rubber in the sides, is the favorite, on account of the facility with which it is put on. It is a matter of strife here, by the way, who shall dress the quickest, one minute being all that the most expert demand. After we have fixed upon a fashion we shall be able, no doubt, to get them made somewhere. The children's feet are to be treated scientifically—never deformed by misshapen, clumsy boots.

—An associate who seems to have carried out the sentiment of the poem, "Worry Through," sends us the following verse to add to it:

And when you've worried fairly through,
And every thing looks fresh and new,
Don't be afraid to say, 'tis true!
I've worried through.

WILLOW PLACE.

—We have adopted a new method of studying French. Here it is: Every morning Mr. E. writes upon the blackboard, a short French sentence; below that, he writes the proper pronunciation of the same, and still below that the translation of it. He then leaves it in the parlor where all can see it during the day. For fifteen minutes after we have assembled for our evening reading, not much is heard but French. Mr. E., calls out "*Bon jour, Mademoiselle*," or "*Monsieur*" as the case may be. The answer is promptly returned, though we imagine the French accent of the latter is far from perfect. All enter into the study with enthusiasm, and we expect, in course of time, if we pursue this method, to learn considerable about French.

—We have run the silk-factory as usual to-day, though our responsibilities have been so arranged as to give each of the four superintendents an opportunity to take thanksgiving-dinner at mother O. C.'s, a treat which we all appreciated, notwithstanding the rain and the bad roads. The roads are decidedly bad, as Mr. Burt will tell you. He was seen the other day descending from the wagon, half-way between here and the O. C., remarking at the same time, that he had had "*exercice* enough!"

Evening Meeting.—T. remarked: "I was much interested in what was said in the Home-Talk in a late *CIRCULAR* about always keeping in the state that we were in after the greatest trial of

our lives—in a spirit of softness and humility. What a great amount of trouble it would save us, if every one of us would be in that state! The reason we are not always in that state, is because we give ourselves to the lust of the world and pride of life. I have a very earnest desire that I may be delivered from this *pride of life*. I think the expression, '*pride of life*,' means something more than mere pride, in the ordinary sense of the term. It means the self-confidence that people have when they are satisfied with external things, whether it be business, pleasure or love, and feel that they are good for something without God. That is '*pride of life*;' The opposite of this, is expressed in Christ's words, 'There is none good but one—that is God.'

WALLINGFORD.

—On assembling in the Hall at seven o'clock this evening, we found before us a large, and well-drawn map of Europe. We were taken by surprise, but were not long in doubt as to what was coming, for the tact and skill of G. W. N. in making subjects intelligible by means of diagrams, maps and illustrations are too well known. He classified the rivers in various ways. First, in respect to the countries through which they flowed: the Rhine might be called a German river, the Rhone French, and the Danube Turkish. Then the Rhine might be considered as Teutonic in its origin, the Rhone as Gallic, and the Danube as Slavonic. Also the Rhine might be classified in respect to religion, as Protestant, the Rhone as Catholic, and the Danube as Mahomedan. He then described the scenery and cities along the banks of the Rhine, in such a vivid manner that we almost fancied we were there. He next spoke of the Rhone and the Danube, tracing their origin, course and characteristics as they flow to the sea.

—The last time that H. G. A. came from New York, he brought home a geography by Theodore S. Fay, published in Berlin. It is said that American books can be published cheaper in Germany in spite of duties, than in this country. The maps were drawn by Germans and executed in superior style. The Germans beat the world in map-drawing and in getting up geographies. Our neighbor Gen. Von Steinwehr is about publishing a new geography. G. W. N. has seen the proof-sheets.

—Martin is plowing up part of the raspberry-patch between here and the Bailey house; he says that he thinks that it will probably stop the weeds growing. He is using an iron yoke which a man brought here and wished him to try. It screws on to the hames, and obviates the necessity of using traces, so that in plowing you can go close to trees without danger of barking them. There is a chain that attaches the yoke to the plow, and all the harness that is used is the collar, head-stall and lines. There are hames that go with the yoke, and Martin told the man that he did not think the screw that fastened the yoke to the hames was strong enough, as most horses would walk right away from it. The result proved his prediction true, as it had been used but a short time before it broke. Martin thinks that it will be a fine thing if it is made stronger.

HOW I GOT AN EDUCATION.

BY HENRY THACKER.

X.

ONE day during autumn as I sat in the field husking corn, a voice behind me suddenly cried out, "Ah! I have found you. Just the man I was in search of."

At first I was startled, supposing I was for some unknown cause about to be placed under arrest. On turning round to see who my capturer might be, I beheld Ex-Governor Throop, a man with whom I had previously had more or less acquaintance, but with whom I had not spoken for a long time, he having been absent as foreign minister for a number of years. Mr. Throop was at the time about sixty, but of an extremely active temperament; and for a while he danced about me like a man hung on wires, seemingly highly elated at his success in finding me, repeating several times, before making known his

business, that I was the very man he was in pursuit of—just the man he wanted, &c.—while I sat gazing at him perfectly mystified as to what in the world he could want of me. At last he asked me if I could be engaged. I replied that possibly I might, but that I could not decide the matter until I knew what the business was to be.

"Very well," said he, "you are my man."

But to explain the matter. He, too, had caught the fruit-mania. He had laid his plans on a magnificent scale, and was in hot pursuit of a person to carry them into execution. Having fully made up his mind that I was the man he wanted, there was no use convincing him to the contrary. It was in vain that I pleaded ignorance, that I was a novice in the business, and had but little experience, &c.

"I tell you," said he, "I have heard of your operations, and all I want to know, is whether you will come down to-morrow and give me a chance to lay my plans before you."

I had already engaged quite a large amount of grafting for the next spring's job. But in this interview we so arranged matters, that I thought by hiring an assistant I could do the jobs and his work too.

In order to give an outline of the Governor's plans, it may be well to briefly state his situation. He had formerly owned a farm finely situated on the shore of Owasco lake, which subsequently fell into the hands of a nephew, Mr. E. T. Martin (a man of large fortune), with the understanding, that it should continue to be the Governor's home, with what rights and privileges he might desire. Nevertheless, in order the better to carry out his enterprise, the Governor had purchased a farm in Michigan, consisting of six hundred acres, of which but sixty acres were under cultivation, and he proposed to clear up the remainder and stock it extensively with all kinds of fruit-trees that were adapted to the climate. His plan was to establish a small home-nursery in order to secure the choicest varieties of fruits in the country, and to bud and graft a small stock of each variety, which, when in readiness, he would transport to his farm in the west, as a stock from which to procure buds and scions, and carry on the business there on a larger scale. This part of the work he wished to place in my hands. Meantime he proposed to do quite an amount of root-grafting the coming winter, and to box up the grafts in readiness for shipment in the spring, to his place in Michigan.

After finishing my job of husking, I commenced operations for the Governor, by preparing the roots of seedlings and cutting scions in readiness for our winter's job of grafting. As root-grafting is a somewhat puttering business, it was necessary to have a comfortable place to work in, and after washing and storing a large pile of roots in the cellar, we commenced our grafting operations in the Governor's sitting-room, which was nicely furnished and warmed by an open fire-place. The old gentleman now seemed to be in the height of enjoyment, and laying off his coat, he entered into the work with his own hands, doing such parts as he felt qualified to perform. At length he also undertook the operation of setting grafts, handing his work to me for inspection. I well remember how perfectly elated he appeared, when after experimenting some time in adjusting the grafts, and having finally succeeded to his satisfaction, he would scrutinize his work, then drop it on the table with a characteristic gesture, exclaiming,

"Ah! it can't fail to grow!"

Our work thus went pleasantly on, and in due time the root-grafting being completed, the Governor set out for his place in Michigan about the first of March, and when the spring opened I proceeded to ship the grafts to him, and to set out the stock of nursery-trees according to directions. I also finished the jobs of grafting I had engaged; and my time not being fully occupied with the Governor's business, I took charge of Mr. Martin's orchards and fruit-grounds, as his gardener did not understand that kind of work. Whilst thus employed in the cultivation of trees and fruits for others, I had not neglected to start a small nursery of trees for myself, on

my own account. At the place where I had boarded, a part of the yard being neglected had grown up to weeds and sprouts; and casting about for a spot on which to carry on my business, I obtained permission to clear up this piece of ground and devote it to my purpose. On this land I spent considerable of my leisure time, subduing it, and planting pits and seeds. In my enthusiasm I raked the hedges and fields in the neighborhood, gathering up accidental seedlings and transplanting them in my little nursery preparatory to budding and grafting. Some were immediately grafted as they were set out, whilst others were left to be budded during the season. The Governor in order to make up his collection, ordered specimen trees and scions from different parts of the country; thus I had a rare opportunity of obtaining buds of the different varieties to complete my own collection also; and I accordingly was soon in the possession of the most desirable varieties of the different kinds of fruits in the country.

In this manner the propagation of fruits and fruit-trees went on, and the Governor on returning in the fall to spend the winter at his old residence, seemed well pleased with the progress of things, and desired me to continue in his service an indefinite period. I was also consulted by men of capital in regard to undertaking the nursery business on a large scale; but I did not feel free to enter into any engagement of that sort. Nevertheless my enthusiasm in tree culture continued without any abatement, and while engaged in the cultivation of my little nursery I was frequently asked, what I was going to do with so many trees, and if I expected to live long enough to eat fruit from them. My answer sometimes was, that it did not matter whether I did or not; and that if I were ninety-nine years old and able to work, I should in all probability be about this same business. It seemed difficult for people to imagine that I was getting my full share of enjoyment as I went along. The fact is, I was not prepared to give a definite answer to such questions, as at the time I did not know myself what disposition I was going to make of the trees. To be sure I had a piece of land in the west, and it was supposed that the trees were destined for that place. But, although I may have intimated something to that effect in order to satisfy curiosity, still I never had any freedom in looking in that direction. The business also proved favorable to my health, which slowly continued to improve.

One thing I have neglected to mention, and that is, I had from necessity perhaps, been led to adopt in labor, the ten hour system. Although at the time the subject was not to my knowledge under discussion, I nevertheless undertook to carry out the same, on my own hook. I made my engagement with the Governor on that plan. I will relate an instance showing how the matter worked in some cases. The tenant who cultivated Mr. Martin's farm having been disappointed in his harvest help, beset me to cut his grain for him. I told him it was rather a big job for me to undertake, as I had not been able to do much work in that line for a number of years. But as he urged the matter, I finally told him I would undertake to cut his grain by the acre, on the following plan: I would not commence work until seven o'clock, and I would quit at five o'clock, and take what rest I needed between meals. He rejected the proposition on the ground that he and his son expected to rake and bind the grain, and they wanted to make the most of the time, and have as much grain cut down as they could rake up and shock during the day.

"Very well," I replied, "it is your privilege to find the man that will do the work to your mind."

After a day spent in fruitless efforts to find a man, he returned and told me I must take the job on my own terms, as the crop was then ready to be harvested. Accordingly after breakfast the next morning, we walked into the field and commenced the work, with the wish on his part, that I would cut as much as I felt able to do, as he feared some part of the harvest would suffer for want of attention. But I could not be hurried; I must take it moderately on the first day at least, and striking in, I began laying the golden harvest on a level with the ground. Dur-

ing the fore part of the day, the binders kept pretty close to my heels. But about eleven o'clock one of the party having laid down his rake in order to shock the grain, the other soon fell to the rear. Presently the horn blew for dinner, and I left the field for the house. After dinner I rested an hour. But the master and son immediately started for the field, in order to finish what they had left undone before dinner. The grain stood heavy on the ground, and it soon became apparent that the old gentleman had either not rightly estimated his own speed, or my ability to cut down the grain. At any rate, whilst I did not return to the field after supper, they were obliged to work till after dark in order to secure what had already been cut. This state of things continued during the harvest. I had comparatively an easy time of it, earning fifty cents per diem more than I should have been allowed by the day, while my employers had a hard time, working late and early, and being scarcely able to keep up with their part at that.

As my sojourn in that place was drawing to a close, this was my last harvest; and having pursued this plan for several years, I became an advocate for the ten hour system, being satisfied from my own experience that as much, and even more work would in the end be accomplished, and with less wear and tear of muscular power.

My engagement with the Governor continued during two years, within which time I paid a visit to his farm in Michigan, whilst on a business trip to that country. I surprised him in the act of transplanting a tree in his yard. He could scarcely believe his eyes, not having heard of my coming. Leaving his work to be completed by his workman, he spent the day with me in inspecting his operations, and in visiting the most interesting spots of his great farm.

During my last year's engagement, I got occasional glimpses of what subsequently proved to be the future destiny of my little nursery, which to me seemed of more worth perhaps than twice its real value. For ten years I had kept pretty close watch of J. H. Noyes, through his publications; and on about the first of March, 1848, having heard that he was at Oneida, where a nucleus of an Association was then forming, I in company with a friend immediately set out for the place. Having attained the object of my visit, I returned well satisfied with the interview. During the following year the Association increased in numbers, and became an established Community. In the spring of 1849, I again visited the O. C., and remained several days to do some grafting on the place. My interest was now mainly turned in this direction. For years I had been waiting for something of the kind to develop itself, and I was ready for the experiment. In September of the same year I again visited the Community, and having obtained permission to join the enterprise, I returned to make the necessary preparation, and to await the proper time for the transportation of my fruit trees to their place of destination. Having duly informed the Governor and Mr. Martin that I could no longer remain in their employment, I landed with my effects at the Oneida Community, near the close of October. From that time my interests, and history, became merged in the common stock, and if ever written, or otherwise made known, it must be in connection with the history of this institution and by other and abler hands than mine.

In conclusion, I will say, that I have given little more than an outline of the manner in which I got my education, up to the time of joining the Community. But since that time I consider that the improvement I have made, far exceeds in value my previous attainments; and although my story thus far has shown a somewhat checkered life, having as I did to contend with the evils and besetting sins of a strong nature, yet my aim during the greater part of the time was to find out the way to overcome my faults and become a better and happier man; and I now have this simple testimony to give, that all who are seeking the same object, will by applying in the right direction, be sure to find help in time of need.—[THE END.]

THE OLD LOG HUT.

VII.

THE drummer may beat the reveille, the orderly may call the roll, size the men, and count off the sections, platoons, &c., but the presence of the Captain is required to give the word of command, and lead the company to the field of conflict. So it was with us. The preliminary steps toward the construction of a Community mansion had been taken, and now in the latter part of April, or the first of May, we were ready for the presence of our chosen captain, E. H. Hamilton, to take command and direct the attack. For some little time we had been hourly looking for him. What could cause his delay? was the query in several minds. As regards his loyalty to the cause, not the shadow of a doubt could for a moment be entertained. Possibly the old enemy of progress, who had hindered the apostle Paul on one occasion, was in some way hindering Mr. H.; so in order to make an end of all suspense in the matter, a messenger was dispatched to Syracuse—the city of salt—not however with the slightest apprehension that our friend having cast lingering looks behind, had experienced the fate of one we read of. No, that could not be, for he had inherited too much of the old Puritan blood to be guilty of looking back after having once put his hand to the plough. In a few hours the messenger returned with the cheering news that Mr. H. would report himself at headquarters in two days. His delay had been occasioned by certain parties who had disappointed him in regard to the purchase of his city property, which he was anxious to dispose of before leaving there. His Syracuse friends, however, who had known Mr. H. from boyhood, and his father before him, were by no means joyous over the departure of so promising a citizen. His services there as a practical mechanic—a master-builder—were highly appreciated. In the moral and religious fields, too, he was much esteemed.

The addition of another family did not require an additional tenement. Mr. Hamilton's family understood their mission so well, fell into their respective places so readily, and so quietly, that our limited accommodations remained apparently as ample after, as before they came; a phenomenon we have noticed many times since, on the arrival of new members. But Syracuse was not alone in the contribution of good helpers; for about the time that the colony welcomed the family of Mr. H. to share in its labors, the village of Baldwinsville forwarded two more, Messrs. Hatch and Ruggles, who had been for nearly two years attentive readers of the Putney publications. These three families found comfortable accommodations in the little white house, in conjunction with Messrs. Abbott and Baker, who already occupied it; making in all five families in a dwelling that would be regarded in these days not more than sufficient for one.

For several weeks Mr. and Mrs. Noyes "boarded round" like school-teachers in rural districts, in days of yore; but as Mr. Cragin, the occupant of the log hut, was going east, on financial business, it was proposed in general council to enlarge the dormitory accommodations of his residence, by moving the school-house to the south side of it for the use of Mr. and Mrs. Noyes during his absence. This arrangement proved very satisfactory to all parties. Mr. Noyes seemed to be much pleased with a place so retired as the little shop, in which to carry on his thinking business.

The evening meetings were held regularly at the hut, and the interest in them increased as the colony augmented in numbers. The governor (to personify our system of free criticism) was always present with his genial discriminating spirit, to render such assistance in the way of advice, admonition and encouragement, as the members required. Before his departure Mr. C. received a benefit from the governor. The object of his mission was to obtain help for building the house, from persons at the east who were expecting to join us afterward; and he was cautioned against coming under a worldly spirit and not to beg for funds, if he did not receive a farthing; but present to the friends of the cause, the simple facts relative to our present situation, and

our future plans and purposes, let them understand clearly that the cause to which we were devoted was theirs as well as ours—the cause of God and humanity. In following this advice Mr. Cragin succeeded far beyond the expectations of every one in receiving pledges of financial assistance. The sum fixed upon to be raised for the new edifice was fifteen hundred dollars outside of our own labor, material, &c. But more than double that amount was cheerfully pledged by friends who afterward became members.

The work in the colony during the month of May, was very much in the line of preparations for business. We remember handling a great deal of lumber, putting it in condition to season. Mr. Hatch says the first job given him to do, was the repairing of an ox cart, putting in a new axletree, a piece of work entirely new to him. At first sight of the heavy job he thought it would be impossible for him to do it, not considering himself physically able to lift ten pounds weight. But to try, believing he could do it, was his new watchword; and he succeeded according to his faith.

In trying to do, ourselves, what needed to be done, the colony had much valuable experience. If we required, in any new undertaking, an experienced teacher, one would be sent to us just in the nick of time. We saw before us a very difficult task in the construction of the cellar wall to our large dwelling, and not one of our members had any practical knowledge of the art of mason work. We decided, however, not to hire; and resolved that when the time came to commence the wall we would don our aprons and overalls and do our best. When Baldwinsville paid in her first installment of workers, we found in Mr. Ruggles a first-class stone mason. A godsend, truly. We were now equipped for the battle. In Mr. Hamilton we had three professions, a carpenter and joiner, a boss-builder, and an architect. In Mr. Ruggles we had as good as three; a worker, a "boss," and a teacher of the art of stone masonry. So much for being modest enough to trust God to send us the help we needed.

HEBREW MOVEMENTS.

THE REFORMED JEWS—THE JEWISH ELEMENT IN THIS COUNTRY—THE NEW TEMPLE EMANU-EL IN NEW YORK—LIBERAL IDEAS.

W. C., Nov. 21, 1868.

DEAR CIRCULAR:—There are several movements going on among the People of Israel, that are interesting and deserving of notice.

First is the Reform movement, alluded to by one of your correspondents, several weeks ago. Concerning this, some information is given in the following paragraphs, from an article in the *Northwestern Christian Advocate*, of Oct. 26, published at Chicago:

"We notice a very unusual activity among the Jews throughout the country at the present period, and perceive that a movement that began with great vigor in Berlin, about the time of the Revolution of '48, is extending to this country and acquiring considerable strength.

"The Jews have always been fearfully and cruelly oppressed throughout Germany, and they are therefore among the first to join in any effort that tends toward liberalism in civil matters, as this inevitably brings religious liberty in its train.

"The very first movement made by the liberal German Parliament, that sat in Frankfurt in 1848, was to remove many of the civil disabilities of the Jews in that famous old town that cradled the Rothschilds. Among these were the restrictions on marriage and domicile; as Jews and Christians were not permitted to intermarry, and the Jews were obliged to reside in a certain quarter and be subjected to petty police regulations.

"The result of these liberal measures was to inspire the Jews with new vigor, and to induce a party of them at least, to introduce reforms into their religious rites and observances, some of which had become distasteful because of their clashing with so many of the ordinary customs of Christian nations. This effort soon divided the Jews into Orthodox and Reformed. The latter were desirous of building wooden temples of worship instead of ancient Jewish synagogues, and were willing to mingle with Christians, and adapt themselves, as far as possible, to the general customs of society among Christian nations. The Orthodox Jews regarded this movement as a bitter crime against their sacred traditions, and a violent strife has been waged be-

tween the parties ever since. The Reformed Jews have gained great strength, however, in Berlin, Hamburg, Leipsic, Frankfort and Dresden. They have taken with them a large share of the Jewish wealth and intelligence of these cities, and bid fair to carry off the palm over the old-school men.

"The vast majority of the Jews in this country are from Germany—some estimates say that there are five hundred thousand—we think this by far too low. A million throughout the length and breadth of the land, would be perhaps much nearer the truth. They are fairly overrunning New York city, and are said to be increasing there in greater ratio than any other branch of the population. Their influence is of course mainly felt in the business circles, and then in all the resorts of pleasure. The stranger in New York who visits the Central Park on Saturday afternoon during the concerts, will find himself surrounded and overwhelmed by Jews.

"The commercial men of the metropolis are just now complaining that during the present season of Jewish solemnities, the absence of their business men from the Gold board, the Stock Exchange and the warehouse is absolutely deranging commercial matters and bringing some branches to a comparative stand-still. The auctions are thinly attended, and the sea-going steamers are leaving with light freight.

"Now the most enlightened Jews themselves perceive the inconvenience of this state of things, and are making vigorous efforts to introduce the reform movement in this country. They have built a magnificent temple in the aristocratic, up-town region, and propose to open it on the Sabbath, and close their stores on that day. This meets with considerable opposition among themselves, but the measure has been carried by a very fair majority."

The temple spoken of in the last paragraph of the above, is the great "Temple Emanu-el," corner of Fifth-ave. and Forty-third-st., New York, which was dedicated on the 11th of September last. This edifice is probably the most magnificent structure for religious purposes in the country, costing some \$600,000. It has been described as follows:

"Its dimensions are 184 by 104 feet. It fronts on Fifth-ave., and runs back thence, parallel with Forty-third-st., 184 feet. The nave is 160 feet long by 72 feet wide, having a height, in the clear, of 72 feet. The length of the transept is 90 feet. Out of this on either side runs an entrance-way to the choir-gallery. The main galleries, one on each side of the building, have an aisle-way of commodious width at the back of each. The edifice when fully completed will have two towers, one on either side, 170 feet high, which are to connect by bridges. On the front there is also to be an open balcony. The material of which the edifice is composed is sand-stone of various colors, quarried in New Brunswick, New Jersey, and Ohio. The style of architecture is composite, though the Moorish has a decided preponderance, giving the edifice, in many respects, an assimilation to the Alhambra. The facade is admirably proportioned, and richly ornamented. Foliated capitals, and clustered columns, set off the doors and windows; fretted spandrels, and light pinnacles rise from the buttresses of both nave and transept, while in various portions of the building entaglio designs, peculiar to Moorish decoration, are to be met with. The exquisite proportions of the temple add chiefly to its elegance and majesty. The interior decorations are richer than those of any religious house of worship in the city. The gallery fronts are of oak, paneled, each panel being carved in the highest style of workmanship. The walls and ceilings are frescoed—gold and blue, white, red, and black being intermingled in such a manner as to give the body of the edifice a light and yet subdued appearance. Three large square sand-stone columns are on either side, running even with the side aisles. From these spring arches, running to four contrary points, and meeting other arches at the apex of the ceiling. In front of the pulpit the ceiling has a large square in the center, handsomely frescoed. The walls below the galleries are frescoed with light red and yellow, while above, blue, sprinkled with silver and gold, predominates. Running from the ceiling of the choir gallery, lengthwise of the building and above the side galleries, is one on either side, an echo gallery, down which run gas jets with reflectors behind them. In consequence of the light blue and silver decorations of walls and the dark blue of the ceilings, these throw a bright light over the interiors of these galleries. This, in contrast with the more subdued golden light that fills the body of the edifice, has, when the temple is lighted throughout, a most charming effect. The sanctuary is raised six steps above the floor of the pews, and back of this is the ark, over which is another choir gallery, used by those who sing the antiphones, or responses. On the elevation leading to the ark are the reading desk and the pulpit. The edifice is lighted by candelabras placed at equal distances in the aisles and on the front of the sanctuary, and by numerous gas jets on the walls in the gallery portions of the building. Over the ark is the Hebrew inscription, in golden letters: "Hear, Oh Israel, the Lord our God is one Lord;" and

above this on a double tablet-shaped panel, are the Ten Commandments, in golden letters on a blue ground; while, surmounting all these, is the further inscription, "Emanu-el" (God with us) in Hebrew."

At the dedication of this temple, the consecration sermon was preached by the Rev. Isaac M. Wise, of Cincinnati. In the course of his remarks, he alluded to the fact that the congregation, whose piety had erected this gorgeous temple, was organized twenty-four years ago, and from a small band of zealous Israelites, had grown to be the largest and most prominent of the Jewish congregations in this country. Dwelling strongly on the fact that the exercises of this temple were after the manner of the Reformed Jewish Church, to which he gave his adhesion, the preacher said:

"There were three great principles animating Judaism: First, the elevation of the individual; second, the elevation of Israel as a collective body; and third, the elevation of all mankind—each one of which principles would be greatly strengthened by the active zeal of this congregation as displayed in their erection of this magnificent temple, that now stands as a monument to their piety, and their devotion to the religion of their fathers. That religion, he said, was delivered to Israel first, not for the sake of Israel alone, but for the blessing of the human family. This is the doctrine of Moses and the prophets, a cardinal principle in the creed of Judaism, the substance of Israel's historical mission, and the cause of his indestructible character as the Messiah nation. This is the only cause of our wonderful preservation in all ages of authentic history, and our rock of hope in the future. It is the ideal which has borne us aloft in all the storms of dark centuries, and leads us onward and forward to the bright noonday of mankind, of redeemed humanity. The proud fabric of civilization was constructed with materials taken from Zion's sacred shrine, and all religions of civilized society rest upon the sacred columns from the sanctuary of Jerusalem. Therefore with us the religious question is not merely individual elevation to human perfection and happiness, not merely the elevation of Israel in this and every other country; it is the perfection and happiness, the redemption and salvation of the human family, with God and truth, justice and love, freedom and virtue. The honest and enlightened champions of mental freedom well comprehend and appreciate our services in the cause of truth, how firmly and consistently Israel protested against all the errors, all the perversions of all centuries. They know how large a share we contribute now and here to the liberalization of the popular religion, the promulgation of broad and liberal principles, the conciliation of the human family, the advancement of truth and humanity, the development of the religious idea in this country for the regeneration of mankind. They know well that our opposition to crystallized dogmas and petrified creeds, under which the understanding suffers and groans, like the opposition of our forefathers to Paganism with its absurdities and corruptions, is not the outgrowth of superstition or ignorance, of blindness or any inherited repugnancy. It is the voice of reason, based on an enlightened understanding of the Bible, which places us in conflict with current errors and misconceptions. They know all this, but they can not identify themselves with antiquated forms, and obsolete laws. A false but natural pride prevents many to seek after the treasures of redeeming truth in the shrine of the defamed and decried people, with the burden of oppression on its sore shoulders. This temple, brethren, and the great reform movement in the American Israel, shall remove the reproach from the house of Jacob, proclaim the glory of truth, give you to fame and praise among all the people of the land, and you shall see God return with your captives before your eyes; and you shall see tens of thousands bow down with reverence and holy awe at the sanctuary of the God of Israel."

There is a liberal tone in this, which, if it is representative of the Jewish Reform movement, will command the sympathy of those who love the chosen people. No right-thinking, well informed student of Christianity can blame the Jews for rejecting the counterfeit which for the last eighteen hundred years has usurped the name of the religion of the New Testament. But it will be a day full of hope for the world, full of gladness in the heavens, when the spirit of liberality and reform shall so far lift the veil from Hebrew hearts, as to lead them not only to regard all mankind as brethren, but to an honest, fearless search for the spiritual treasures waiting for themselves in the New Covenant. The way is open for them now to outstrip the great mass of Gentile nations in a knowledge of all that the Messiah has done, both for themselves and for the world, as their father's un-

der the old Covenant outstripped the nations of antiquity in the knowledge of the true God.

At another time I will give you some facts descriptive of another interesting Hebrew movement.
Yours truly, CEFHAS.

BATTLE OF THE TWENTY-SIXTH.

BY A POWDER-BOT.

The kitchen fire was burning low,
The lantern gave a feeble glow
As midnight hours were moving slow,
And rats were holding revelry.

The kitchen saw another sight,
And rats scud off with all their might,
When kitchen-man came forth to light
The darkness of the scenery.

He quickly calls each sleepy maid,
The forks and spoons are fast arrayed,
The syrup, sauce, and butter laid
Upon the table rapidly.

By clang of bell the air is riven,
Through loaves of bread the steel is driven,
The grateful coffee steams to heaven
As comes the breakfast company.

But redder yet the fire shall glow,
And fiercer yet the steam shall blow,
Before the dining-room shall show
A dinner got up gloriously.

'Tis noon; how bustling waiters run
With baked potatoes nicely done,
And squash and turnip, pie and huh
To serve the table faithfully!

Excitement deepens. On ye brave,
Who bear the dinner to its grave,
Beneath the hungry human wave
That sweeps the tables rapidly.

Ah! sad the sight where many eat,
The table-cloth's a wreck complete,
Of puddings, pies and turkey-meat,
And dishes all disorderly.

NEWS AND ITEMS.

A SOCIETY has been formed in Paris for the propagation of useful insects, and for the destruction of noxious ones.

THE Prussian diet has adopted a resolution in favor of entire freedom of debate, and the resolution has been approved by the throne.

COL. GORLOFF, one of the Russian commission sent to this country to superintend the construction of weapons for that government, will make Hartford, Connecticut, his place of residence.

COUNT VON BISMARCK, the President of the Prussian Ministry, makes no secret of his design to leave the feudal party, with which he has been for a long time connected, and join the liberal organization.

THE *Pall Mall Gazette* urges that the Alabama Claim Commission shall sit alternately in London and Washington, for the convenience of both British and American claimants.

RUSSIA proposes, we hear from Washington, to learn railroading from us, and then build a railroad from China across Asia to St. Petersburg, to keep us from monopolizing the Chinese trade.

PRUSSIA intends to make a display of its maritime flag on the coasts of China and Japan, and to unite its ships with those of the other European squadrons for the suppression of the pirates which infest those seas.

GEN. SHERIDAN has organized the most perfectly equipped and completely furnished expedition against the Indians that ever yet set foot on the Plains this side of the Rocky Mountains. It is reported that a considerable number of friendly Indians will join his forces. General Sheridan aims at complete and immediate subjugation, when the conquered Indians will be compelled to go on reservations, and be put on the way to civilization. The Indians, by obstinate resistance will lose much, and will gain much by prompt submission.

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 202. Land, 589 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles from O. C. Number of members, 85. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the depot. Number of members, 40. Land, 228 acres. Business, Horticulture, Publishing, and Job Printing.

SPECIAL NOTICE.

The O. C. and branches are not "Free Lovers" in the popular sense of the term. They call their social system COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

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PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 85 cents for single copy; \$3.50 per dozen.

SALVATION FROM SIN, the END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cents per single copy, or \$2.00 per dozen.

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